The Bombay Guardian.

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WEEKLY REVIEW.

—A native convert in Kishnaghur, married in infancy, and never having seen his wife, tried for three years in vain to obtain her. She persistently refused to join him. He then obtained a divorce. Just as he was about to marry another, the former sent word to the minister that she was willing to join him. The *Friend of India* says :

"There is no evidence that the letter was not a hoax, or if it were genuine that it had not been extorted from the writer. Even had it been both genuine and spontaneous, the divorce had been pronounced and was irrevocable"

Some High Church objectors find fault with the convert for marrying. Do they regard the idolatrous ceremonies connected with an infant marriage as of the nature of a sacrament? In every true marriage there is of necessity a compact. In an infant marriage there is no compact between the boy and girl ; the covenant is between the parents of the respective parents. Such a covenant binds the parents to do what in them lies to bring about the marriage, but it certainly cannot bind those who never took it. When the bride and bridegroom grow up, filial obedience, respect to the opinions prevailing around them, &c., may lead them to homologate the contract, but there is nothing in the original rite that can bind them, and we are at a loss to see how the High Church party can find such a constructive marriage binding.

—A million a year for ten years is we believe the allowance for new barracks in India. The *Times of India* calls attention to the ugly fact, that out of 43 Europeans who have died at Mhow from cholera lately, the greater part were residents of the new barracks.

—It is stated that the Indian Branch of the Albert Life Assurance Company has fed the Home office to the extent of £ 270,000 in nine years. The Indian Branch is said to have been the milch cow of the parent institution. Just now there comes a telegram from London, revealing the startling fact that the losses of this Company in the last seven years have been £ 1,250,000, large sums having been paid to the officials as compensation upon various amalgamations. That is to say, the business of amalgamation has been extensively gone into, that enormous sums might find their way into the pockets of favored individuals. And all this time many people in India have been induced by glowing representations to pour their savings into this concern. A good many Native Christians have, we understand, been induced to do this. Some of them will probably now come to the resolution to put no more faith in Banks and Insurance Companies. The best of all investments for what is over and above our actual need, is to give to the poor and needy, the Lord's representatives upon the earth, nd to the work of spreading the Gospel. He that soweth to the Spirit shall reap in due season, and they who go along with him in the sowing shall also reap.

—About 100 inches of rain have already been guaged in the Fort this season. We hear from various part of the Deccan that the grain prospects are better than have been known for some years.

We would gladly have continued the monthly supplemental sheet of the *Guardian*, but find ourselves unable to do so.

Faith. In Miss Marsh's "Shining Light," these words of a young lady are recorded :

"What a grasp of faith it must require to hold such a gift as salvation! It is an easy thing *for* you, in health, and far away perhaps from your dying hour, to take for granted that that great gift is for every sort of faith. But if you could lay your head where mine is now—on a death-bed—and get the view I have, as if down an open shaft into hell, and see the lost in their place of misery ; and far away through a distant vista up to heaven, and see that which I can never join—the company of the redeemed before the throne of God—you would know that what you are encouraging me to look for must be given to a grasp of faith only less great and wonderful than the gift it receives."

Her visitor replied : "In that case, you must give half the glory of your salvation to the capacity of your faith."

The feeling expressed by the young lady is by no means an uncommon one with those who have been awakened to a sense of the true nature and desert of sin, and it very happily illustrates the need there was for such a statement as that of our Lord : 'If ye have faith as a grain of mustard seed, ye shall say to this mountain be thou removed and it shall remove.' One of the most significant words of Scripture is this—'It is of faith that it might be by grace.' For faith is simply reception ; assent; acquiescence ; letting God be true. It is not a ladder that we climb ; it is a door that we open. It consists less in effort than in cessation from effort. The sinner imagines there must be some proportion between it and the grandeur of the result, and he waits for the consciousness of some great thing in himself such as he never had before. But it is no more to open the door to a king than to open it to a servant. We are all the day long exercising faith in some body or some thing ; we do not want a new faculty of trust ; we want to give our confidence to Christ instead of to ourselves or others. The poor woman that came behind Christ and touched his garment had been spending all her living on physicians for many years ; she had confidence now in one, now in another ; at length Christ comes ; she transfers her confidence to him. It was not a faculty of faith that she obtained any more than it was a new pair of feet with which to go to him ; the change was simply in the object of faith ; Christ, instead of a mere physician. Compared with the greatness of the result, this faith with which she came tremblingly to touch the hem of his garment was but as a grain of mustard-seed.

These considerations are of value to persons under spiritual concern who long to know Christ as their Saviour. They are of no value to those who desire not the knowledge of him, who see no beauty in him that they should desire him, whose minds are still blinded by the god of this world lest the light of the glory of God in the face of Jesus Christ should shine into them.

Something like the thought above stated, is, we suppose, what *Mitra* wished to present in the remarks criticized by our correspondent B. We need not say that we entirely agree with B. as to the heavenly origin of all true faith, in all its developments ; and we doubt not that *Mitra* also does. There is a divine side and a human side, and the one may not exclude the other.

The Rev. Jas. Wilson, C. M. S., Aurungabad, writes to us as follows :

"You and your numerous readers will be glad to learn that five adults, whose ages range from 45 to 20 years, were admitted by the solemn rite of Baptism into the fold of Christ's Church. These men belong to a village about 18 or 20 miles hence, and being in the neighbourhood of Mandava, the village of old Ramjee, the first who embraced Christianity in these parts, had frequent opportunities of listening to the message of mercy conveyed to them by Ramjee and his companions. It was an affecting sight to witness some of these hoary-headed men kneeling to have water poured over their heads. We hope and trust that the higher baptism of the Holy Spirit has also been vouchsafed unto them. There is hope that the wives and families of three of the baptized men, will soon follow in the steps of their husbands. Pray for them that they may lead the rest of their lives according to this beginning."

M. Renan has published a life of St. Paul. He does not believe in the supernatural ; the Bible is consequently nothing more to him than a human production, and degraded as that by the fact that it every where asserts the supernatural. In the Bible the human and divine elements are as the warp and the woof ; M. Renan undertakes to unravel the web, take out the divine element, and substitute Renanism for it ; the result may be imagined. At the bar of M. Renan, Paul fares a great deal worse than he did at the bar of Festus and of Felix ; it was a small thing to be called a madman and kept in prison ; to be slaughtered by the scalpel of pseudo-criticism is more outrageous treatment.

In one particular the testimony of M. Renan is valuable. Here is a critic who has certainly very little love for Protestant-

ism; yet he is sufficiently free from a Romish bias to discern that the doctrines of Protestantism are those of the New Testament; and this is what he says:

"The true ancestor of Protestantism, St. Paul, has the defects of a Protestant. . . . His own epistle to the Church of Rome the Church of Rome will not understand. Luther is destined to understand it fourteen centuries and a half later."

Paul the ancestor of Protestantism; what say you to this, Romanists, Ritualists and Rationalists? Can you gainsay it? Would it not be a strange thing if it were otherwise when we consider that Protestantism takes the Bible as its infallible rule of faith? It calls no man Master on earth, but sits at the feet of Jesus and learns of him. He that is of the truth heareth my voice; it is the voice of Jesus that Protestantism hears every where in the New Testament; not only in the Gospels but in the Epistles of Paul; not only in these but in those of Peter, James and John.

We have received another letter from the Rev. W. Martin, Nusseerabad. There are Famine Relief Works in progress in Rajpootana, of which he was not aware when he wrote before. These, however, are not in the vicinity of Nusseerabad. Mr. Martin complains much of the heartlessness of the Thakoors who own the soil, and who are content that the people should perish rather than that *their* gains should be diminished in the least. Mr. Martin says: "We have now got relief works on a small scale in four villages and hope to have them soon in others. These works consist principally in the collection of stones and other building materials which we hope to use in the erection of village schools."

In the letter which we published last week it was mentioned that notwithstanding the greatly reduced area of cultivation this season, no small portion of the land cultivated has been sown with *cotton*. This is a startling fact and it goes to corroborate what we said last year about the connection between the increased cotton cultivation and famines in various parts of the country. In a letter just received from Indapoor, the Rev. Narayan Sheshadri says: "We have fine prospects of reaping an abundant harvest of the *khurif* crops at all events. I am sorry, however, that most of our peasantry are carried away by the cotton speculation. I fear in this *talukha* they have devoted more than half of their soil to cotton. Is not this a subject for anxiety and care?" Mr. N. S. thinks the Government ought to interfere and restrict this wholesale diversion of the soil to the cultivation of cotton. Have not Government been doing the very opposite of this? Been doing for years all that in them lay to extend the cultivation of cotton? Have they not openly committed themselves to the work of satisfying Manchester and emulating America? Is it not thought a matter of congratulation when a great increase in the area under cotton cultivation, has been reported? This is a matter which does not merely affect the region where cotton is grown. The different districts of India are more or less dependent on each other for supplies of grain. There is always a famine somewhere in India, and if the growth of cereals were not checked by a false policy, there would always be a supply in another part of the country to compensate for it. Can any one traverse the Deccan without seeing that Western India wants all the grain she can raise? We think it high time that these special efforts to extend the cultivation of cotton in India should cease. It is a suicidal policy. Merchants will not in the long run profit by it; neither will the ryots. Famine signifies 'No market for piece goods.' The unhealthy desire to make money at railroad speed, will yield disastrous fruits. Who could have believed that the cultivators of Rajpootana, after the experiences of last November and December, should have been so infatuated as to sow a large part of their soil this year with cotton?

A letter from the Rev. Narayan Sheshadri, Indapoor, with which we have been favored, gives an account of the last hours of one of the members of the church there. Believing that many will be interested in it we transfer it to our columns:

"The deceased died in her nineteenth year, but, though young, she had ample time to give evidence of a work of grace in her heart. She was blessed with a most excellent mother whose Christian life and death made a lasting impression upon her naturally pliable and tender heart. About five years ago she made a profession of her faith in Christ Jesus as her Lord and Saviour, and ever since that hers has been a most bright career. She was a diligent student of the word of God, and what was most gratifying it was her earnest endeavour to reduce it to practice. She was for a year and more our bible-woman at this place, in which capacity she gave entire satisfaction to her superintendent. She also acted as such after her marriage, in Poona. She was consumptive, and when her health and strength failed, she was obliged to give up the work.

"It was my privilege to be with her in her last illness, and certainly it was the happiest death that I have ever witnessed. When her father, who is our doctor at this place, gave up all hopes of her recovery, I said to her, "Hona (for this was her name, Hon means gold) suppose the Saviour wants to take you to himself are you willing to go to him." Her distinct reply was "Yes, I shall be very glad to go to God. This world is full of sin. I shall see my Bai (dear mother,) my brothers and all God's people there." She very often asked that the twenty-third psalm should be read to her. She was most attentive when portions of God's word were read. She remarked once, "I try to lay hold of Jesus, but the thought of my great sinfulness prevents me from doing so; and when the passage, "The blood of Jesus Christ, His son, cleanseth us from all sin," was repeated to her, she seemed to derive much comfort and encouragement from the truth. She suffered much from severe cough on account of which she felt now and then suffocated. When one of these fits came upon her, and when she felt relieved a little, looking at those near her, she said, "I thought I was in a place where all was bright and glorious. Will I not be allowed to go there again?" A little before this I had read to her the passage in Rev. vii. 9-17.

The morning of the day she sweetly slept in Jesus, she desired her sister and brothers to sing some of those hymns of which she was very fond; and when we were singing the 316th hymn from Mr. Ballantine's collection which begins with, "Why should we start and fear to die," she herself joined us most heartily, but none of us could go through it. We all felt that morning that it was a reality that we were singing. A little after that she bad adieu to every one of us. Looking at her aged grandmother who is still a heathen, she said to her, "How often have I told you to believe in Jesus. Of what use will your stone gods be to you. Believe in Him and you will go where your daughter is." We could not but give thanks to God for giving such clear perceptions of His redeeming love to this young handmaid. Many a grey-headed man in this large town has scarcely any idea of what is to become of him after death; and is it not strange that mere babes in Christ should have such knowledge of their future glory imparted to them. What I was particularly struck with was the identity of experience between her death and that of those whose lot had been cast in more favourable circumstances. Surely when we witness such things may we not join with the Saviour in the prayer,—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

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SLEEP.

In the *Leisure Hour* for August there is an excellent article on an interesting subject, Going to Sleep. Almost everybody that has been troubled with sleeplessness must have had some thoughts on the question, How we get to sleep, and the more he has thought of it the greater the mystery has generally appeared to be. This article gives us some information with regard to the material process, especially the cerebral phenomena connected with sleep. It is the diminution of the supply of blood to the brain that causes sleep. The arteries by which the blood is conveyed, whether to the brain or elsewhere, have a power of contraction. They are surrounded by a number of circular muscles, like rings of bark on a twig, the dilatations and contractions of which enlarge and diminish the arteries, thus increasing or reducing the supply of blood. But muscles do not act spontaneously; they are acted upon by nerves. The muscles of the limbs are set going by the will, pronounced through nerves reaching them from the brain; and if the brain be injured, or the nerves damaged, the result is that the limbs, that is, the muscles of the limbs, are palsied. So also the minute muscles, which partly compose arteries, are supplied, by nerves and contract under their control. But nerves that are under the control of the will are evidently not suited to take part in the operation of inducing sleep. While the will is active sleep is impossible. The will itself, presiding over so large a part of the machinery of the body, must abdicate its own functions and be annihilated for the time, else will there be no sleep for the body. How is this difficulty met? How are the arteries of the brain to be made to contract, independently of the will? The nerves by which their muscles are controlled, are connected with another nervous system, the sympathetic, which acts involuntarily and maintains the energy of the non-sleeping organs, even while we are elsewhere asleep. The nerves which cause the arteries to contract ascend from ganglia which lie outside the brain, in the neck in fact, away from the senses and all that can disturb the senses during sleep. The brain sleeps when it receives too little blood for its action; no mechanism is required for effecting this, but such as reduces the quantity of blood; and this exists in muscular arteries, subject to a nervous control exterior to the brain which sleeps, and to the area of the arteries which are to contract.

It is beautifully said of God in one of the Pslams: that "he giveth his beloved sleep." Sometimes the question of sleep is a matter of life or death. It is often the turning-point in a critical illness. At such times there is generally an intense desire for sleep on the part of the patient, and this very desire cooperates to hinder sleep. For the state of desire is a movement in a direction the very opposite of sleep; a state of excitement when

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tranquillity is what is wanted. Now one who is able by faith to abide in the assurance of God's love, and to feel that all shall work together for good, is freed by this faith from anxiety and the excitement of desire; the state of mind expressed in the utterance, Not my will, but thine be done, is one that favors the repose of will, in the circumstances supposed; consequently it is a state of mind favorable to sleep. Thus often, He giveth his beloved sleep.

The account of the process which we have taken from the *Leisure Hour* shows how intimate the connection is between the soul and the body, while the soul dwells in the body. Let there be the contraction of arteries, the diminution of the supply of blood, and lo! the mind is not, with respect to its power over the body. It is like the uncoupling of the engine from the train, though the two remain in juxtaposition, and in a moment the connection may be re-established. The brain is not the mind, but the mere instrument with which it acts just as the hand is an instrument a little more removed. The anatomist who advances upon the brain to take captive the mind, finds that the latter retires faster than he approaches, and finds that the brain without the mind is a mere dead thing, a house without an occupant. An empty house, a deserted library; manuscripts on the table; enough to show that a living spirit was lately here; but the occupant departed; this is what the anatomist finds. How absurd for him to announce that he has entered the house and is able to report that there never was an occupant there!

OCCASIONAL THOUGHTS.

God was manifest in flesh. II. TIM. 3: 16.

This is the mystery of godliness, the union of God and man; God appearing among men, unveiling His glory to them in a human form, to be seen of them.

The word flesh means humanity, the human nature. It has this meaning in many passages in the New Testament. The translators made a mistake in printing the article *the* here. It is a general statement. The true mystery is God made apparent in a human nature.

While we accept this as a fact, it is not probable that we shall ever be able to explain *how* this takes place. It is a mystery, revealed to us, but something far beyond all our comprehension. The evidences that it is a fact are many,—enough for us. We may accept the statement in a child-like faith, and may ever rejoice in it as the foundation of all our hopes, a foundation firm and sure, lasting beyond the ages.

But the objection is made that the thing itself is impossible. It is not only contrary to all our experience and thus inconceivable, but it is contrary to the very nature of things. There can be *no* proof of any such fact. Such is the difference between deity and humanity that they can never co-exist in the same being. We could perhaps conceive of the Deity working in and through mankind, as spirit may be conceived as operating on spirit. If mankind were pure and holy it might be granted that the Deity could be manifested in the whole race. But this unfortunately is not so. It is contrary to all we know of God to grant for a moment even, that He could be veiled in a human nature, that He could be so allied to man that the language would be true, "God was manifest in flesh."

But how are we to decide what is possible, or not possible for the Deity? If a matter is made known to us on sufficient evidence, it is of little consequence that we are not able to tell how it is, or even to conceive the possibility of its existence. We say of even the wisest men that they are but as children, in comparison of higher intelligences, and what are they in the presence of the Highest? How little we know of the world of spirits! What do we know of God save as He makes himself known? It is but natural to conclude that what He reveals should be beyond the reach of our unaided thought. Hence the impossibility of the fact, as the incongruity objected to can never be satisfactorily demonstrated.

We get very soon to the limit of our knowledge, of our study and of our thought, if we determine to accept as true only those things which we can explain. Questions which baffle us start up on every side in science and in life. How much more should we expect this to be true of the Incomprehensible,—of the Deity?

A child sees a wire stretched upon poles, and asks what is the use of that arrangement. He is told that in a moment of time he can send a message to a friend at a distance. Is it possible to explain to him *how* the message goes? You may take him to the office and shew him the instruments and the men working them. He has no more idea than before of the *how*, perhaps is even more puzzled. He will be as before eager to climb the post and apply his ear to the wire in order to detect the message as it passes. But let him see some result which could not have been brought about save by the intervention of the wire, and he will accept the fact, although the how remains unintelligible.

But you say, this is a matter of science; and by and bye the boy will study the laws of magnetism, and then he will understand the effect of closing and opening circuits. Well, our remark is that we are but as children in reference to these higher intelligences. Though we may in time to come know far more than we now do, it is conceivable at least that we shall never know God, save as He is revealed.

Take a man well read in all ordinary literature, but one who has not made a specialty of optical science. Tell him that the star Sirius is moving from us at the rate of 17 miles a second. He probably will accept the fact on the evidence of those who state it, and yet be wholly unable to perceive how the spectroscope can be used so as to shew such facts.—The world is full of such wonders. We are not warranted in the sweeping declaration that a thing is impossible simply because we cannot understand it. The old question returns, "Canst thou by searching find out God. Canst thou find out the Almighty to perfection?"

But there are some probabilities in favor of our regarding this as a fact, that this is a statement of a great truth, even though they are not direct proofs. Suppose a man of good reasoning powers, clear and candid, careful in his observations, were to read this epistle for the first time, he would not know much about Paul, nor of the books of the New Testament, nor of Christianity. He might easily be stumbled at this language, but would he reject it, and the w

at once? Rather, he would be struck with the marks of good sense apparent throughout the letter and in the very passage where these words occur. The sound advice given is certainly for the good of men. It would be for the benefit of all, if men would act up to what is here said. The presumption to be drawn from the evident purposes and tendency of the letter is in favor of the writer. Still this is not conclusive. He may be sound enough in treating of morals and yet be a wild enthusiast when he attempts to treat of matters pertaining to another sphere. The candid enquirer would then examine the other writings of Paul. The result of the search would be to show that he was a man of no ordinary mental power, full of logical argument, whose every statement in regard to God commends itself to sound judgment. He is no dreamer, nor unpractical in what he says of duty. Such a man makes no rash or unfounded statement. If this be his opinion there must be some foundation for it, or all reasoning from the character of a writer is baseless. For a good man and a careful reasoner to assert as a fact that which is not conceivable, is contrary to all we know of the operation of the human mind.

By such considerations the candid reader might be led to further search, and specially to the consideration of that wonderful life recorded in the gospels, that of the God-man. And here he can find evidence that "God was manifest in flesh."

MITRA.

THE AMENS OF CHRIST.—XLIII.

VERILY *I say unto you that this poor widow hath cast more in than all they which have cast into the treasury.*" Mark XII. 43.

The reason for taking this view is added: "For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." From Luke's report we learn that the sum she cast in was two mites (less than a penny,) and that she cast it in 'unto the offerings of God.' As an expression of piety, of love to God, her offering outweighed all the gifts which rich men had been casting into the treasury, there in the presence of Jesus.

There seems to be a connection between these words of Christ and the remark made shortly after by the disciples: Master, see what manner of stones and buildings! They spake of the temple how it was adorned with goodly stones and gifts. Something like this was perhaps in their mind: Without the offerings of the rich how could the cost of all this magnificence be met? Year after year, from the days of Herod the Great, enormous sums have been lavished upon the embellishment of the temple; the humble offerings of the poor are of course not to be despised; they are acceptable to God inasmuch as they testify to the sincerity of their piety, their spirit of self-sacrifice; but unless the rich had given largely to the treasury of the Lord how could this goodly and imposing pile have ever been reared? It will not do, will it, to discourage the rich?

Our Lord says in reply that the sight of this splended edifice suggests very different reflections to him from those that commonly present themselves to the minds of spectators. The Jews gazed upon it with unbounded admiration. For forty and six years no pains, no treasure had been spared to make it one of the architectural wonders of the world, to cause it to correspond in magnifi-

cence with the grandeur and sublimity of the worship to which it was consecrated. It stood there as a monument of the nation's piety, a sublime expression on the one part of their devotion to the one living and true God, and on the other of His choice of them to be his own peculiar people. They willingly overlooked the fact that Herod the Great who had taken such a conspicuous part in making it what it was, was an Idumean by birth, and was a monster of cruelty and impiety. How suggestive is the fact that one who had taken such an extraordinary interest in the renovation and embellishment of this temple, was the very person who sought to destroy the infant Jesus, slaughtering in his blind endeavour the innocent babes of Bethlehem. Jesus of Nazareth had little admiration to spare for the artistic beauty or grandeur of the temple. It spoke to him far more of the vanity and self-love and hypocrisy of man than of his piety. It seemed to the Jews a pile to last for ever. As a matter of fact they carried on the work of amplifying and embellishing it till 37 years after the death of Christ, till close up to the time when the armies of Titus encompassed Jerusalem. Christ looked at the goodly stones and offerings, the columns and spires, and thought of the judgment of God now of a long time lingering not, and soon to fall upon the pile and bring it into undistinguishable ruin. No, his complacency is not in the wealth here lavished, but in the two mites given by the widow. We cannot doubt that Jesus would have looked with much more satisfaction upon the humblest and meanest of edifices built entirely with the money of those who had in pure love to God denied themselves to give, than upon this goodly temple. It was to a great extent suggestive to him of the hypocrisy and selfishness and oppression so terribly denounced by him in the speech recorded Matt. XXIII.

The Jews gloried in this temple, not so much because God had covenanted to be found there, as because they viewed it as an expression of their piety, their munificence, their skill, their vast ideas, their power. It glorified them. They passed by Jesus as he stood there in the courts uttering the words of everlasting life, to march grandly up to the treasury and make these pompous offerings. The temple was a powerful rival to Jesus. They heard with indignation and treasured up in resentment, his words, Destroy this temple and in three days I will raise it again; in this place is one greater than the temple; no man cometh unto the Father save by me.

Is there not in this a hint for the ritualists of our day? Is not their error that of the Jews, with simply such differences as are imposed by the fact that the New Testament is acknowledged?

Is there not here a hint for the devotees of art? They wish to give us beautiful and costly churches. Why? To honor God? Well, we can only honor God by deferring to his views of matters. His view is that the temple which best expresses the piety of his people, the power of truth over their hearts, is most pleasing to him. Take from your building-fund all that was not given from a simple desire for the glory of God, and the residue will ordinarily be very small; but the building reared with that residue is the one in which God will take most pleasure, where He will most delight to meet his people.

The two mites were her all, and she gave them. But how would she get food on the morrow? Surely she must have some secret store, some mysterious cruise of oil, some rich and generous friend? Yes, that is the secret. She loves God and gives cheerfully for his service what she has; because He loves her and has always blessed her and she is sure He will never leave her nor forsake her. Without faith it is impossible to please God. She believes in God's loving care, confides in it for the future; is grateful for the past; deems it a privilege to give her mite. Is not this the faith that says, Give us this day our daily bread, and the gratitude that receives it from God's loving hand?

How many flatter themselves that they have given largely to the cause of God who have never really had to stint themselves because of their giving? What was given was something outside of their pressing wants, outside perhaps of their comforts, away possibly in the outer circle of their luxuries, if not even beyond that. Christians are bought with a price; they and all that they have; all that is theirs is Christ's, by the terms of discipleship. Do we abide by these terms? Do we cheerfully give all that Christ calls for, the moment he calls for it, even if it be the last two mites?

What is Truth?

The reign of Sin.

Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. (Gen. iii. 17.) Adam and Eve still possessed what men call life; but they had lost the true life of Paradise; they had passed from life unto death. Before, they knew no sin, they had no sense of condemnation, were without fear and anxiety, had an habitual assurance of the amity and all-sufficiency of God, his love was shed abroad in their hearts, he was their heavenly Father standing between them and all possible ill. This was all gone. Sin had entered into their hearts, and, once admitted, they found themselves powerless to exclude it; with it came self-reproach, a sense of God's displeasure, a disposition to doubt his goodness, a tendency to shun his presence. Before, they easily got the victory over every thing that might have seemed a difficulty or a molestation, by faith in the divine love. But now difficulties and molestations lifted their heads defiantly. A curse had fallen upon all things for their sake; a multitude of things became invested with a power to trouble, alarm, sadden them. Not so much that things themselves were changed; the change was in Adam and Eve; the element of sin in them placed them in different relations to all things. It was one thing to be conscious of an intimate and blessed union with an almighty Friend, ready to exert all his perfections in their behalf, and another to be conscious of having forfeited his favor and his help though transgression. They had got out of the atmosphere of infinite love which intercepts and destroys all conceivable offences, into the atmosphere of sin where every thing gets power to harm. For sixty centuries man has been traversing this globe and making himself slowly acquainted with its marvels and mysteries of wealth and beauty, but wherever he has gone he has carried with him the curse, and to this day there is no harmony, no true understanding, between him and nature.

Lest he put forth his hand and take also of the tree of life, and eat and live for ever. (Gen. iii. 22.) Only now, when Adam and Eve are about to be driven from the garden, do we hear of the tree of life. Transcending all the more conspicuous wonders of the garden, was this marvellous tree of the fruit of which if a man ate he should live forever. We may infer that if our first parents had passed successfully through the period of probation appointed to them, they would have been privileged to eat of this tree and find in its fruit the aliment of an immortal existence. Their body would no longer have been a perishable body sustained by meat that perisheth. The tree would have been sacramental; would have symbolized to them the everlasting favor of God, the fountain of their life; and in some mysterious sense would have been ambrosia, the food of the immortals. Now, after the fall, it becomes sacramental in a different way. It is not rooted up and taken away; it is left, but cherubim, with flaming swords, are set to guard the way of it. Now, if a promise were given of redemption, we might surmise that the way would one day be opened up again; that life and immortality would be again brought to light.—But do not the words we are now considering indicate that if Adam the sinner had eaten of the tree of life, he would have obtained an undying life? They seem so. Granted the correctness of such a view, the undying life would have been the perpetuation of an earthly and sinful life. But there was in reality no such contingency. The thing was precluded by the decree of God. He that had said, Dust thou art and unto dust thou shalt return, decreed all that was necessary to the fulfilment of this, and made it impossible that Adam should take of the fruit of the tree of life.

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel. (Gen. iii. 15.) To whom is this language addressed? To him who had tempted Eve; not to the mere serpent under the cover of whose form he had approached her. But the seed of the woman is the human race, is it not? What then would be meant by the seed of the tempter? Does not the Lord Jesus shed light upon this passage when he says to the Jews who were going about to kill him, Ye are of your father the devil; and to Nicodemus, That which is born of the flesh is flesh; that which is born of the Spirit is Spirit; and to the Pharisees, Oh generation of vipers. By the seed of the woman is not meant the entire human race, but her seed in a special sense; even Christ the son of Mary, Christ the Son of God; and subordinately all the regenerate of mankind. There has been enmity from the days of Adam till our own, between the church of God and the unbelieving world, and the latter has constantly done its best to extirpate the former, but in vain. The bruising of the heel was the semblance of victory gained when Jesus was crucified amid the taunts of his enemies; the bruising of the head was the reality of victory when Christ rose from the dead. Be of good cheer, I have overcome the world. Thus in the very sentence pronounced in Eden, there was a dim but precious promise, that was to receive gradual illumination in the unfolding of God's purposes. And here, in the very neighbourhood of the tree of the knowledge of good and evil, it pleased God to flash important light upon what is still called the mystery of ages. Why was the door left open for sin to enter? Why was man invested with so much freedom as made sin a possibility? Was not the entrance of sin a grievous and irreparable defeat sustained by the the Holy One? Of the noble barque launched by Him upon the stream of time, what shall he save but fragments? The answer is written in the very fore-front of the Bible. There is enmity; conflict; the semblance of victory for sin; but there is to be the reality of victory through a sin-conqueror who shall come into the world.

Correspondence.

To the Editor of the Bombay Guardian.

My Dear Guardian.—In your issue of the 24th July are three questions proposed by a member of the Native Christian community, to which answers are solicited for the guidance of the native churches. The import of the first question is as follows:

1. Should a man with more than one wife, who gives evidence of being a true believer in Christ, be received to the church while retaining the connection with his wives?

I believe the true answer to this question is in the *affirmative*, though before I had seen the evils resulting from an opposite course, I should have said, *no*. In Matt. 6; 32, Christ says, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." The reason here given for not putting away applies with equal force whether the man has two or more wives, or but one. I see Alford, Lange, and other commentators assume the meaning to be, "causeth her to commit adultery by con-

tracting another marriage." But how if the danger is not so much of another marriage, as of illicit connection and prostitution? Does not the reason against putting away then become much stronger? Now, those who have had to deal with such cases in this country, know that when a man puts away one of his wives, he places her in a position of peculiar temptation to the above sins. Seldom will a woman thus situated receive an offer of honorable marriage. She is still in most cases legally the wife of her first husband, though denied all the rights of such a relation, and she is therefore in the greater danger of adulterous connections.

Your correspondent asks in this connection, "If it is wrong for a Christian to marry more than one wife, why is it not wrong for a convert to *retain* his connection with more than one wife?" The difference is obvious. In the first case, there is no law authorizing a Christian to marry a second wife while his first is still living with him, and of course such a connection is illegal and incestuous. In the second case the man has entered into the relation in accordance with the laws of his own people, and the second wife is legally his wife, as much so as the first. The children are legitimate —are so recognized in English courts, and by Christian people.

The truth is, the man has incurred obligations while a heathen from which becoming a Christian does not release him. Suppose a man deeply involved in debt wishes to be received to the church, and gives evidence of being a true believer—He cannot pay his debts, though Paul has said, "Owe no man anything," and it is not right for a Christian to plunge recklessly into debt. Shall he be *required to repudiate his debts* before he is received to the church? The supposition is absurd. He must be received as a believer in Christ, and must discharge his pecuniary obligations as best he can.

Or suppose a man while a heathen becomes the father of several illegitimate children. Afterwards he forsakes his evil courses, repents and asks to be received to the church. Now it is an awkward position for a member of a Christian church to have illegimate children, and it might be asked, if it is wrong for a Christian to beget such children, is it not also wrong to continue his connection with those previously begotten? In the case supposed, however, there is no doubt it would be the duty of the father to love and care for his children.

So with the man who has two wives. We may admit it is an unnatural state—it is an anomaly for such a man to be in the Christian church. But he has incurred obligations to his second wife from which he cannot free himself. By taking her as his wife he has impliedly promised to love and provide for her, and to accord her marital rights so long as both live. He cannot now, if he would, restore her to her former position as a virgin, in which she might become honorably married to another. If he puts her away he does it without the cause of fornication, and emphatically causes her to commit adultery. Is it right for us to require this of him?

Polygamy existed among the Israelites in the time of Moses. Infinite wisdom saw fit, instead of prohibiting it at once, to give precepts and restrictions in regard to it which should mitigate its evils, and eventually cause it to disappear. Christ tells the Jews that because of the hardness of their hearts some things were tolerated which were undesirable. Though in a different age of the world, we have to deal with a people whose hearts are hardened, and whose customs are many of them opposed to the spirit of Christianity. By the effort forcibly to root out existing evils at once, we may plunge them into even greater evils. How many difficulties beset the man who would compel an opposite course from that I have advocated, appears from the questions proposed to him by your correspondent. I gladly leave them for him to answer.

Although polygamy prevailed extensively among the heathen in the days of the apostles, none of the epistles to the churches gathered by them makes any reference to the duty of a man to put away his superfluous wives; and in one case at least (1 Tim, 3 : 2,) a direction is given which seems to imply that they were not required to do it. Is it credible that no allusion should have been made to a requirement sure to excite so much opposition, if the rule of putting away was enforced? On the other hand, if we suppose the apostles did not interfere with this relation, other than to restrict it, their silence is natural.

2. If one of several wives of a heathen man unites with a Christian church, should she continue to live with her husband as his wife? 1 Cor. 7 : 13 is a conclusive affirmative answer in regard to this, unless we assume that the direction is given respecting a husband with only one wife. How this can be assumed in respect to a church among the Corinthians I do not see. In that case it would seem that Paul gave directions in respect to a case of less difficulty, and passed over in silence the one involving great difficulty. This is very unlike Paul to say the least.

3. The third question proposed I would answer unhesitatingly in the negative.

B.

SIR,—Permit me to say a few words regarding a contribution which appeared in a recent number of the *Guardian*, on the Apostles' prayer: "Increase our faith." I cannot agree with your contributor in his opinion that the Apostles erred in offering this prayer, and that our Lord meansto indicate, in the illustration with which he replies, that they had misunderstood the true nature of faith. The common feeling and practice of the church have been opposed to this interpretation; and I believe that the common feeling is well-founded, and that the common practice has been, and remains, in accordance with the will of Christ.

Your contributor assumes, quite arbitrarily, as it seems to me, that what the Apostles prayed for was not an increase of faith at all, but an increase of power to work miracles. The reply of our Lord certainly does not warrant this assumption; and there is just as little ground for it to be found in the circumstances in which the Apostles made their request. They had been hearing of the coming of offences, and of the woe to those through whom they should come: had the Apostles not reason to fear that these offences might come through them, with their still weak unintelligent faith? They had been hearing, too, that strange new doctrine of forgiveness, to be exercised to an extent that they had never dreamed of before; and they felt that their faith was far from being strong enough yet to receive this. Conscious of their insufficiency and of their need of help, they cried out, with a true instinct, to Him who alone could help them, "Increase our faith." Their prayer was most natural, most fitting, all but completely parallel to that of the father of the lunatic boy: "Lord, I believe: help thou mine unbelief."

Faith, we are told, "is not a thing to be communicated by another, or to receive from another": being "a personal matter, it must increase in accordance with its own laws of growth," as a seed does; so that it is ill-judged to ask for an increase of it from some external source. This, if I understand him aright, is the argument of your contributor.

True, a seed has its own laws of development: it grows as it has the proper conditions; and in these respects faith is likened to a seed, increasing in accordance with certain laws and certain conditions. Does it therefore follow that it is improper to pray for an increase of faith? The conditions required for the growth of a seed are due proportions of light and moisture, of elements in the atmosphere and of elements in the soil. But these conditions are supplied by the great Giver, when He sends His sunshine and His rain; and does not the seed, or the developing plant when it is weak and drooping, cry out for more light or for more moisture, as its need may be? So, too, faith is a seed, implanted by God: it will grow under the proper conditions; but these are supplied by God. "It is the gift of God;" and is the Giver to be deprived of the power of strengthening that which He has given? to be deprived of the power of causing to grow that which He has Himself planted? If faith be the gift of God, it is surely fitting and wise that we should beseech Him to grant us a larger measure of His gift. By an "increase of faith" (as I understand it) we mean a firmer hold of God's promises, a completer trust in Christ as our Saviour, a more perfect willingness to follow Him and to be conformed to His likeness, a clearer view of things heavenly and therefore a more intelligent valuing of things earthly; and for all this, are we not immediately dependent upon God's power and grace? When the Apostle prayed, on behalf of the Ephesian Christians, that Christ might dwell in their hearts by faith, he prayed for an increase of their faith; and if it be right to ask a grace for others, it must be right to ask it also for ourselves. We cannot trust our faith to work out its development. While Jesus is revealed to us as not only the Author, but also the Finisher of our faith, we cannot be wrong in crying to Him for help in the very language of the Apostles—"Increase our faith."

I am, Sir, &c,

B.

Bombay, 27th August, 1869.

Epitome of News.

SATURDAY,—AUGUST 28, 1869.

—The amount of coal raised in India has doubled in ten years.

—Sixteen large mills with 372,830 spindles, have stopped in Preston.

—A company has been formed to take 100,000 Chinese coolies to the Southern United States.

—The Fouzdar of Baroda has got out of prison by paying the Gaekwar Rs. 80,000.

—*Bombay Gazette*: "A school is to be opened in the building hitherto known as the Adelphi Hotel, at Byculla, from the 1st of September, in connection with the Bombay Scottish Education Society. We have no doubt it will be as successful as the Fort High School, established by the same society, has been; and the society deserves credit for extending to Byculla the advantages it has already conferred on the Fort."

—Same: "It has been determined by the Pasha of Bagdad to construct a railway between Bagdad and Kerbela. A very large pilgrim traffic exists between these two places, and thousands of Mogul pilgrims yearly flock to Kerbela. A large quantity of railway material is lying at Port Said, on the Suez Canal, awaiting transport to Bussorah for this railway. It is in connection with the same scheme that the foreign engineers whose arrival here we have already mentioned are going to Persia."

—*Cochin Argus*; Travancore: "The ensuing year is to witness three of the most important and expensive ceremonies the state is subject to, and it is well that the treasury is in a position to meet the expenses that are impending. The *Toolabarum* is to be performed about the latter part of October, ceremony whereby His Highness will have to distribute his weight in gold to the Brahmins. The gold I learn will be afterwards minted into small coins bearing the inscription 'Sree Pulpanaba,' and then distributed. When the late Rajah performed this ceremony some eighteen tulams of gold were required which is equal to 317 lbs. Troy approximately. The *Mirajabom* comes next, which is to take place in January ensuing—this will be another drain on the public funds, and a scourge to the unfortunate Viruthicars. Last of these comes the *Pudmagerpum*—the ceremony of H. H. the Maha Rajah coming out of a lotus flower made of gold; this gold will likewise be distributed to the Brahmins. The year 1045 M. E. will, therefore, prove an auspicious year to the Brahmins."

—*Rast Goftar*: "Mr. Kursondass Mooljee has recently published a Gujeratee version of the 'Pakhund Dhurm Khandun,' (*Refutation of false Religion*) a Sanscrit drama composed about 232 years ago by Damodhur Shastree of Rewa Kanta. Its object is to draw public odium upon the evil practices in which, in the name of a false religion, the Wallabhacharya Maharajs have so long indulged. In plot and construction, the play is of course inferior to the drama of more modern times, yet the aim of the author to hold up to execration the vile immoralities of the Maharajs two centuries before the light of Western civilization brought them into universal condemnation, does great credit to his head and heart. The publication in Gujeratee is well-timed at the present season, when some sects of Hindoos are in the midst of a round of festivities, when immoralities are encouraged under the sanction of religion, and when the Maharajs are daily rocked by their female devotees in 'hindolas' decked with loads of flowers."

—The rates on Book Post parcels for the United Kingdom, *weighing less than 4 ounces*, has been reduced. When they do not exceed *one ounce* the new rate is 8 pies via Southampton, 1 a. 4 p. via Marseilles; under two ounces twice this.

—*Pall Mall Gazette*: "The hideous Cracow convent story forcibly illustrates a peculiarity in the conduct of Roman ecclesiastics throughout the world, which makes it very difficult to get at facts in any case where the conduct of priests, monks, or nuns is involved. They invest the old French injunction about washing one's dirty linen at home with all the sanctions of a terrible superstition, carried out with the zeal of a body in which an *esprit de corps* takes the place of the ordinary feelings of non-celibate human nature. The preservation of the reputation of the clergy and of nuns is held to be of such overwhelming importance to the well-being of the Church that every law of morals is to be strained—we will not say intentionally broken—in order to keep the laity in the dark. In the priestly and conventual body there is no such thing as that avowed division into parties which exists in all lay societies, whether national or local, and which makes the preservation of scandalous secrets comparatively difficult. In the Roman Church it is the united clergy against the disunited laity; and in such a normal condition of affairs it is easy enough to see with which side the victory will ordinarily lie. At the same time they are unable to see that this very spirit of secrecy will in the end be their ruin, and, when it is too late, they will repent of it."

—According to the *Nottingham Journal* a very great improvement in the steam engine, amounting to a substantial discovery and invention, has just been patented by Mr. Warsop, of that city. The improvement consists in forcing heated air into the boiler of the engines now in use,—the air and steam together passing from the boiler to work the engine.

MONDAY,—August 30.

—*Friend of India*: "During the car festival last year, at the collector of Pooree's request, the missionaries opened a hospital for all the cholera patients carried in from within fifteen miles on either side of Piplee. They draw this picture: 'With one or two exceptions all had been forsaken, robbed of their money and almost every rag of clothing. It was a sight to make the heart sick, mothers forsaken by their children, husbands by their wives, and wives by their husbands. Whilst caring for these poor creatures we felt more than ever the terrible selfishness and cruelty of idolatry.' Amongst the others who returned from Pooree after the festival was a very handsome high-caste woman from Ajmere. She came to the door carrying an almost dying child, and entreated that the missionary would take it, or give her a little money, for she was perishing with hunger. She said, 'You cannot conceive what it costs me to beg, for my caste is of the highest, and I have been brought up like a king's daughter. A year since I left my happy home accompanied by my husband, children, parents, brothers, sisters, and a crowd of friends; we have visited every celebrated temple between Cashmere and Cape Comorin, and Jaganath was the last, but' (and the tears ran down her sunken cheeks) 'this,' holding the dying skeleton up, 'this is all I am taking back. One dropped here and another there, and I only am left.' And we have done nothing yet to regulate the pilgrimage to Pooree, except call for reports on the subject!"

"The Orissa Baptist Mission Report records the addition of thirty-three converts to the Church in the year ending July last. It mentions the death of Mrs. Joanna Rennel, who belonged to the Mission established in Balasore by Carey, Marshman and Ward in 1812. Dr. Carey was her favourite among the old Missionaries because of his humility. Two natives were ordained. One of them, Makunda Das, is the convert who was so persecuted by a zemindar some years ago that the Bengal Government had to interfere. The other, Sahu Shan, is the son of a native minister who, when a Hindoo and thirteen years of age, kindled the pile on which his mother became a suttee forty years ago. At Jajipore, the 'city of sacrifice, and next to Pooree the most famous shrine in Orissa, the Native Missionary declares that the prejudices of former times are disappearing."

Delhi Gazette: "The following telegram from Umritsur to hand yesterday, 26th:—"Cholera returns—eighty-four on 22nd, ninety-eight on 23rd, and eighty-three on 24th. Deaths awfully sudden on Monday. All civil, executive, medical, and police officers ordered down from the hills."

—The *Mitrodaya* having spoken of the Rev. Baba Padamanji in terms highly complimentary to him as a Marathi writer, and a correspondent having found fault with this commendation on the ground that Mr. Baba is a Christian, *Togatus* replies: "Let your correspondent or your numerous readers think what they may of the Christian tendencies of Mr. Baba's works; this they cannot deny that as a Marathi-writer he stands second to none. Perhaps the knowledge of Sanskrit may make the works of other writers superfluously ornamental, but the 'language of the celestials' cannot supply what nature has denied. If others have risen as authors by art and application, Mr. Baba is made known and appreciated for the same virtues. Pure Marathi undefiled proceeds from his pen, and he may not unworthily be said to write the prose of Virgil. Dr. Young styles Addison's prose *Virgilian Prose*, and was not Baba deservedly compared with that reformer of the English language by an influential Marathi journal on the appearance of his work on the 'Evils of Licentiousness'? From my knowledge of Mr. Baba's literary life, I am in a position to say that few, if any, can surpass him even in the quantity of work. Not that he has produced apparently a score or two of volumes, but taking into account his lexicographical attempts, his works on social and moral subjects, and his countless contributions to the Marathi press from his early youth purely for the interest of his mother tongue, he may well be pronounced to be an author to whom the Marathi language is under a debt of gratitude. Added to these, his works published by the Bombay Tract and Book Society redound not a little to his fame as a writer. Whether we look to the natural talents of the writer; his literary merits; the utility of his writings; the quantity of work he has done; or the disinterested patriotic motives which lead him to such honourable performances, Mr. Baba is a peculiar combination of all these virtues, and it is this rare unity that places him beyond dispute, at the head of Marathi writers."

—*Reuter's China Express*; Hongkong, 4th: "It is reported on good authority that the Chinese Government at Pekin refuses to ratify Mr. Burlinghame's convention with the United States, his mission being to States tributary to China.

"It has come out that the Chinese text of Mr. Burlinghame's credentials differs from the foreign version, and appoints him envoy to tributary nations. The fact is severely commented upon in the China press.

"Remarkable addresses from the American and British communities in Shanghai have been presented to the Hon. J. Ross Browne, United States Minister to Pekin, on his retirement from office, and an equally remarkable reply been published by him. In these the foreign policy in China is discussed with great boldness and clearness, and revelations are made which prove the mistaken character of the policy lately adopted by the British Government. Mr. Browne emphatically denounced the policy of Mr. Burlinghame and the Chinese Embassy now in Europe. He considers the Chinese show no inclination to progress, that relations with them on terms of equality are impossible, and that the present yielding attitude of foreign powers tends towards producing a war. He declares there is no evidence of any special friendship towards Americans, and he sees no advantage in the new treaty made by Mr. Burlinghame at Washington."

—We (*Madras Times*) are happy to be able to announce the destruction of the man-eating tigress which for some years has haunted part of the Sattiamangalum Taluq in the Coimbatore district. She is reported to have killed seven men and 39 women since 1867 (5 in July last and one only a few days ago)—and about 140 altogether. She was killed by Major Davies, Superintendent of Police in Coimbatore, a well known shikaree.

—*Bombay Gazette*: "An account has been opened at the New Bank of Bombay under the auspices of the Chamber of Commerce, to be operated on by the Secretary to the Chamber, and called *The Marwar Famine Fund*, to which all desirous of contributing to the relief of the serious distress prevailing in Marwar are invited to pay their subscriptions."

—Census of Simla: 1,434 Europeans, 13,414 Natives.

—The Ship *Commodore Parry*, 1,979 tons, coal-laden, from Newcastle, arrived on Saturday evening, on fire. She had been on fire since Tuesday. After a pilot was shipped, an explosion of the coal-gas caused the death of the steward. The ship was scuttled by a crew from the transport Euphrates, on the Carranjah side of the harbour. The crew, 38 in number, were safely landed.

—Mr. E. Pratt, of the Customs, has been reduced from the 2nd class to the bottom of the 3rd grade.

—The Maharajah of Kerowlee, in Rajpootana, has died of cholera.

—The Borahs of Cutch, though they got the Bombay Government to intercede for them, have not obtained the privilege of riding on horseback in Bhooj. They are treated as the Mahomedans of Damascus used to treat Christians.

TUESDAY,—August 31.

—The Steamer *Magdala's* time of departure for Suez is changed from the 15th to the 8th September.

—*Gujarat Mitra*: "The *Ahmedabad Samachar* asserts that, in no other month except the present one, are outrages so systematically committed on the Hindoo women going to worship the Maharajas in their temples. A Maharaj selects for his use the prettiest women from among those coming to adore this creature of all godliness; and his attendants, who are freely scattered throughout the edifice, despoil any that come in their way. A portion of the great Ahmedabad temple, called the Glass House, was recently selected for the reception of the fair worshippers. A very pretty girl, clad with the richest clothes and jewellery, was passing through the temple to gain entrance into that anxiously resorted place. Roused by devilish passion, one of the attendants stationed to whip the crowd, composed of men or women, suddenly lifted up the helpless lady, and did all he could to outrage her modesty. She shrieked, she cried in vain. It only excited loud laughter all around. Yet, when she was set free, she thought herself fortunate that she was not dishonored more than she was. When one who takes upon himself the attributes of a deity is not ashamed to debauch his person with the grossest pleasures, what can be expected of these creatures?"

—The *British Messenger* on the wearing of ornamental crosses: "The cross is a favourite symbol in Popish and Ritualistic worship; it is supposed by many to be a vehicle of grace, and the use of it is made a religion; while with the ignorant multitude, it becomes a still grosser superstition. Now Protestants who wear it are, at the very least, helping to swell the current that is at present flowing so strongly in the direction of Popish worship. If they incur no spiritual risk from it themselves, they are giving a Popish look to their own persons, and to our streets and houses and libraries (Romanists openly express their pleasure in seeing this, as an evidence of the progress their cause is making); they are familiarizing weak Protestants with the sight, and making the first step Rome-wards easier for such. 'Take heed lest this liberty of yours become a stumbling-block to them that are weak,' and you be chargeable with 'not walking charitably' (1 Cor. viii. 7, 9-13; Rom. xiii. 15)."

—The *Catholic Examiner* announces that Mrs. Chapple, wife of Surgeon Chapple, R.A. Kurrachee, had the happiness of dying a Catholic. She was a Protestant married to a Roman Catholic. She was visited by the Protestant chaplain, who administered the sacrament to her; but not finding peace, she turned to the church of Rome. We find nothing remarkable in the case.

—213,686 emigrants landed in New York last year.

—*Bombay Gazette*: "The Director of Public Instruction offers two prizes for Gujarati compositions—the subject of the Essay being Jainism, suggested apparently by the publication of Mr. Burgess's notes on that subject in his account of the temples at Palitana; the other a translation of nine chapters of Smiles's 'Self-Help.'"

—*Pall Mall Gazette*: "Not long since a young and beautiful woman appeared before the Roman Senate, and announced herself to be the last descendant of the Emperors of the East, living unknown with her father in a valley in Piedmont; and producing documents, she demanded an investigation of her pretensions. The Senate complied with her request, and finally recognized her as the Princess Lascaris-Paleologus, ordering her name to be thus inscribed in the 'Book of Gold' at the Capitol. The Princess subsequently went to Florence, where she has now taken a bolder step, and founded a masonic lodge for women."

WEDNESDAY,— September 1.

—*Times of India*: "We hear that on Monday morning one of the female votaries at the temple of Jeevunjee Maharaj, at Bholeshwar, met with her death, as it is believed, from pressure or being trampled upon in the crowd, which was very

great, it being the birth-day of Krishna."

The Maharaj, like Krishna himself is held to be an incarnation of Vishnoo. The above incident shows how little the enthusiasm of his votaries has been affected by the revelation in the High Court.

—At Umritsur died of cholera, 25th, 41; 26th, 62.

THURSDAY,—SEPTEMBER 2.

—In Joudpore 60 or 70 are dying of cholera daily.

—The *Times of India* hears that the whole af the Medical Stores, under charge of Dr. Trestrail, have been very successfully moved from the Fort to Byculla, to the premises formerly occupied by Messrs. Rogers and Co.

—Major General Claude Martin, born at Lyons in 1738 came to India as a common soldier, and died at Lucknow in 1800, worth 38 lacs of rupees. It was his will that gave existence to the Martiniere institutions.

—The *Indian Mirror* is quite enthusiastic in its description of the opening of the new Brahmo Somaj temple: "The whole hall presented a splendid scene. The soft and subdued light of the autumn morning imparted an air of sublime calmness from one end of it to the other. The crimson hangings of the ladies' gallery gently fluttered in the punkha breeze. The elegant mahogany pulpit, in its neat little drapery, plated, laced and braided with great taste, was an ornament in itself. On it there was the tall, dignified, and manly form of the illustrious minister, robed in the simple costume of the national *gurrud*, his face blazing with enthusiasm. The harmonium pealed its grand melodious notes, and the hymns were sung in a chorus overhead. The vast audience, composed of various creeds and castes, was hushed in reverence. The Sanscrit verses chanted in accents slow, deep, and loud, swelled from hundreds of throats, and resounded with the rush of a mighty stream against the fresh-plastered walls of the extensive hall. All hearts were ready, and all ears wistful to hear the mercies of our loving Father. And the sermon did treat of nothing else. Our Father's infinite goodness, set forth and illustrated with the most thrilling pathos and eloquence, overflowed the souls of the assembled brethren with fervid gratitude, and their eyes with tears of love. The ecstasy of feeling which the sermon created could be only felt and not possibly described."

"The ceremony of initiating several young men into the creed of the Brahmo Somaj was then held. In a preliminary meeting at the house of Babu Keshub Chunder it was determined that those who have faith in the principles of Brahmo Dhurmo should publicly or privately avow the same, if they have not done so already, and accept the Brahmic Covenant before they could be enlisted as members of the congregation of the temple. And accordingly twenty-one young men, fresh-faced, healthy and joyous, stood in a semi-circle round the altar with bent heads, and humble posture. Some of them had completed their education in the University, winning the highest honors, and one holds the most distinguished position among his fellow-graduates. The charge of Babu Keshub Chunder Sen to them was practical and enthusiastic in the extreme, full of the very highest sentiments, and deepest thoughts, bearing upon the duties of true Brahmic life, its trials and sorrows and glories. The young men were touched in the heart, and one offered a prayer, at the meekness and sincerity of which the whole audience was moved to tears, and expressed other strong marks of emotion."

Two ladies were also received.

—*Scientific Opinion* says the British Museum has cost the country £ 113,000 this year, and thinks this institution has very little material effect on the education of the country.

FRIDAY,—SEPTEMBER 3.

—*Bombay Gazette*: "In consequence of the late heavy rain in Bombay, a number of houses situated in the Chunam Kiln road were flooded with water, and for a day or two the poor inmates of the houses were quite shelterless."

—Nine Bombay firms have subscribed Rs. 2,700 to the Marwar Famine Fund.

—Locusts in hosts have traversed Western Marwar, *i. e.* Oodeypore, Doongerpore, Bunsrana and Pertabghur, and have lodged at some of those places. The great harm from the visitation will be in October.

—*Overland Mail*, August 13: Parliament was prorogued on August 11 to October 28.—The House of Lords mustered in force on August 9, and defeated the Government by rejecting the Scotch Education Bill.—The breach between the Sultan and the Viceroy of Egypt has led to an order from Constantinople prohibiting two armament orders given by the Viceroy.—A difference has arisen between Vienna and Berlin on a statement of Count Beust relating to official despatches.—The Portuguese Ministry has resigned, and a new Cabinet has been formed.—While the United States Government is treating at Madrid for Cuba, it is rumoured that large reinforcements are to be sent to the island from Spain.—The Carlist rising in Spain has been checked by the energy of the authorities.—General Prim proposes offering the crown to King Luis of Portugal.—Dr. Moberly has been nominated to the vacant see of Salisbury.—The will of Lady Esmonde has been declared legal.—The solar eclipse, visible in America, was immediately reported on by the French cable. The phenomenon created much alarm amongst the negroes.—In an action for breach of promise of marriage against Lieut. C.E.S. Lee, the plaintiff obtained 2,000*l* damages.—Amongst the deaths recorded this week are—Lord Justice Selwyn, Hon. Emily Eden, Major C. J. Crane, and Capt. H. A. Drummond.—A telegram dated Constantinople, August 10, says, the Sultan has prohibited the execution of two armament orders given by the Viceroy of Egypt—one for 16,000 breech-loaders at Berlin, and the other for a ship of war at Triest.—Titus Salt, Esq., of Saltaire, Bradford, and Crow's Nest, Halifax, has forwarded to the committee of the Royal Albert Asylum for Idiots and Imbeciles of the Northern Counties, Lancaster, 5,000*l*.—The Sisters of Mercy who have been for some time past located in the coventual establishment in Framwellgate, Durham, have departed in a body, without leave having been first asked and obtained of the proper authorities. An insufficient allowance of food is the alleged ground of their desertion.—The authorities in Australia have received an intimation from the Home Government of the withdrawal of all troops except one regiment.

THE LIFE OF THE CHURCH AND THE SUCCESS OF MISSIONS.

(Continued from our last.)

Now then let us come at once to consider how the piety of the Church bears on the success of Missions in the sense just applied. I am not prepared to say that Missionary success must invariably be dependent on, and in proportion to, the piety of the Church. It may please God to grant most abundant success to faithful Missionaries when the Church generally, or a particular section of it, is in a state of spiritual apathy, or is agitated only by internal controversy. And on the other hand, it may please God to withhold success from unqualified agents, though the Church that sent them forth may be full of spiritual life and earnestness. Still, I believe that the connection between the piety of the Church and the progress of God's work is such that, in ordinary circumstances, the one may have, and ought to have a very powerful influence on the other. Let me show you how it is so:—

I.—In the first place, I would ask you to look at the very constitution of the Church, to the design and purpose of its existence on the earth. For what are believers left here below instead of being at once translated to heaven? Is it not that they may be witnesses for Christ and fellow-workers with him? For what end has a Church been orgainzed but to hold forth the word of life, like a beacon gleaming across the darkness of the world? This is its vocation, this is its mission, this is its glorious work and privilege—to propagate the Gospel and point perishing sinners to the Saviour. Yes! and the more its own inner life is increased, the more will its outgoing influence be felt. This is not a mere theory, it is a truth most plainly set before us in the Bible. In the 67th Psalm the Psalmist prays, "Lord, be merciful to us and bless us, and causes thy face to shine upon us;"—and for what purpose? "That thy way may be known upon the earth and thy saving health among all nations." Could any words more clearly bring out the close connection between the Church's increase of grace and its extension of true religion? Again, in the words of the text, the Psalmist prays, "Restore unto me the joy of thy salvation and uphold me with thy free Spirit;"—and what will be the consequence? "Then will I teach transgressors thy ways and sinners shall be converted unto thee." What language could more forcibly describe the influence of a revival of religion in the church on the propagation of it in the world? Search the Scriptures and see if it be not the chief end of the church on earth, its highest office, its peculiar and most pressing duty, not merely to be a standing and stationary witness, like the Jewish Church of old, but to be an active and aggressive agent in advancing Christ's cause. Its faith and its zeal, when not languishing in feebleness, must go forth in Missionary efforts and ought to contribute to the advancement of Missionary success. From its very constitution, from the great purpose of its existence, we are warranted to say that such should be the case; and the records of Church History abundantly prove that in all ages and countries such has been the case.

II.—But in the second place, I would refer you to the influence of Christian union among the members of the Church. Union is strength in the Missionary cause, and real union is promoted by an increase of piety. This is not a mere theory, it is a truth that our blessed Lord himself has plainly set before us. In that wonderful intercessory prayer recorded in the 17th chapter of the Gospel by John, we find that, looking forward beyond his few sorrowing disciples, he thought of and prayed for all, even for us, Brethren! who should believe on him through their word. And what was it that he asked? "That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us." And what was this blessed union asked for? what was to be the end and effect of it? Listen to his remarkable words, "That they may be one in us," "that the world may believe that thou hast sent me." What words could more distinctly announce the influence of true Christian union on the success of Missions? And such union, as I have said, is promoted by the piety of individual believers. The army of the Lord may go forth to fight his battles in divisions and detachments under different standards; but with true love and loyalty burning in every breast and consuming all unworthy rivalries, contentions and jealousies, they will be constrained to unite as one band of living brothers in pulling down the strongholds of Satan and extending the empire of Christ upon the earth.

(To be continued.)

TELEGRAPHIC NEWS

London, 27th August.—The provisional Liquidator of the Albert Life Assurance Company has issued a report, proposing a reconstruction upon the basis of an average reduction of 25 per cent on the amount of policies, and 50 per cent. on annuitants and creditors.—A committee of influential colonists has addressed a circular to the Colonial administrations urging them to send representatives to the Conference at Westminster in February next to deliberate on the relations of the Colonies to the Home Government.—The *Nubia* with the outward Indian Mails left Suez for Bombay on the 22nd instant at 8 p. m. (2 hours after contract time.)

28*th*.—The evidence taken before the Abyssinian committee has been printed. It comprises an elaborate minute from Sir Seymour Fitzgerald, dated 19th April, rebutting the charges made against him in Parliament.—The Committee recommend that the enquiry be continued next session.—The following names appear in the obituary of the week—General Stuart Fraser, and General George Moore.—The Bombay mail of the 10th instant reached Suez yesterday.

30*th*.—At a meeting of the shareholders of the Albert Life Assurance Company it has been resolved that the Company shall be registered under the Act of 1862, in order that they may have power to decide upon a voluntary liquidation.—The report of the provisional liquidator was read at the meeting. The profits from 1854 to 1861 amounted to £114,774, but the loss for the last seven years has been over £1,250,000. Large sums have been paid to the officials as compensation upon various amalgations. The winding up petition comes on for hearing on the 17th September.—The Bombay Mail of 3rd instant was delivered in London to-day.—The *Salsette*, with the outward Indian mails, left Suez for Bombay on the 29th instant, at 1 P. M., (5 hours before contact time.)

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Miscellany.

—*Evangelical Christendom*; letter from Italy: "On this day Pius IX. commences the twenty-fourth year of his reign, and it is very interesting to look back and compare the change that has passed over the opinions of the Italians concerning the character and intentions of this Pontiff since he ascended the throne. Three and twenty years ago he was regarded by many as the regenerator of his country, the introducer of an era of liberty and prosperity to the Italians. This dream soon passed away, and now he is spoken of as the obstructor of Italian unity and progress, and is obliged to obtain the assistance of foreign troops to keep his subjects in subjection, and maintain himself on his tottering throne. Yet we believe that there are few who imagined on the day when Pius IX. ascended the Papal throne that in less than the quarter of a century so much true liberty would be enjoyed in Italy; that the Gospel would be preached, without let or hindrance, in every city in Italy, except Rome, from Venice to the south of Sicily; that the Bible and religious books could be printed and circulated freely; and that every Italian outside the small strip of land that still belongs to the States of the Church might, if he chose, be free from the chains of priesthood, in which his country for so long was held. The journals, however, which defend the priestly party would fain make their readers believe that it is Rome, and not the rest of Italy, that ought to be envied. The *Unità Cattolica* of yesterday contains an article in which a comparison is drawn between the present state of Rome and Florence or Paris. In Rome, it says, all is order, peace, and quiet, whilst in Paris there are riots in the streets, and in Florence riots in the Parliament. With one soldier for every ten inhabitants it is no easy matter for the Romans to show any feelings of dissatisfaction.

"Already there are laws in Rome which compel a citizen to attend mass at certain seasons, on pain of imprisonment or exile. A still more intolerant injunction has just been given in a circular addressed by the Cardinal Vicar to all the Roman doctors and surgeons. In that circular these medical men are ordered to send a confessor to every one of their patients whom they have visited three times. It is not difficult to see what additional power to priests will thus obtain in the houses of the Romans, as by these means they may obtain entrance on the occasion of the most trifling illness of any member of the family."

—*Christian Work*: "The intended Papal Council to be held at Rome is creating the most serious difficulties. It is to be conducted under ultramontane auspices, and is expected to pronounce against all the Liberal tendencies of the different governments of Europe. The Pope, who is a helpless tool in the hands of the Jesuits, is determined to make it the instrument of promulgating as dogmas, not only the immaculate conception, but the ascension of the Virgin, and of asserting papal infallibility in all questions of doctrine, if not also of faith. His view of modern society, against which in its tendencies he is determined resolutely to contend, was conveyed a few weeks ago in sentences addressed to the 'Sacred College' with much agitation. 'To-day,' he said, 'we see revolution, with socialism in its suite, condemning and denying religion, morality, and God himself.....If sovereigns adopted good principles, how much more easy would it be for them to govern the people. As God overthrew the first revolutionists, so will He overthrow these.' The governments of the Roman Catholic countries as Austria, Bavaria, Italy, and Spain, see that this council is to be used, if possible, for the overthrow of their newly-born liberal institutions, and are determined to resist it. In Roman Catholic Germany there is also among many churchmen a determination to resist the spiritual encroachments of the Papacy. The more enlightened among them have been shocked by the disregard shown by the Jesuitical party to the traditions of the church, and the independence of councils, and also by the method in which the Pope decides controverted points, which have been maintained with the church for many centuries. A strongly worded protest against this state of things has been presented to the Bishop of Treves, in which, among other things, the Index Expurgatorius is attacked as unjust and injurious to the progress of theology. It appears not at all improbable, that if the Pope and his council adopt, as it is said they will, a reactionary policy, there may be a separation in the Church in Germany, and possibly in Italy and other countries also. It is said on the continent that Archbishop Manning is one of the most vehement advisers of strong measures, and his name is anything but popular among the German Roman Catholics. It will be a strange retribution if the enthusiasm of the English perverts help to drive the Papacy to extreme measures, by which it will injure its position in the countries which have been its strongholds since the Reformation. There can, we think, be no doubt that it will be utterly in vain for the Pope to attempt to force back the continental governments to an anti-liberal policy, and that, if he pursues the attempt, he will only weaken and ultimately destroy his own authority. Nothing could be better than the adoption of such a course for the extension of scriptural and Protestant opinions."

—"It is stated that the Emperor of Russia has published a ukase by which the hereditary Levitical character of the priesthood, numbering with their families nearly 700,000, is for ever abolished. It was about the time of Peter the Great that the priestly character first became hereditary in Russia, and formed a caste among the lower classes of the population. The chief object of the present ukase is said to be to raise the social status of the priesthood. Great poverty has arisen among them from the excessive number of parishes and priests, the former having to be created for the latter. There is to be a new distribution of cures on the basis of population, facility of communication between villages, &c. Each parish will be served only by an incumbent and "psalmist," the office of deacon being abolished, except in the capitals and cathedrals. The office of "psalmist," is important as no instrumental music is permitted. Other ecclesiastial reforms are also in course of preparation."

—"The various missionary enterprises in Southern Europe continue to prosper. Especially in Spain the work seems to be abundantly successful; but in Italy, too, much steady advance is being made by the Waldenses, the independent churches, the Wesleyan, and other agencies. Gavazzi, whose work, at least as a pioneer, is important, has established himself at Venice. In the churches at Madrid most eloquent and enlightened speeches have been delivered on the subject of religious liberty. The seed sown by the Inquisition in Spain during centuries is springing up in a manner not expected. Its horrors are constantly referred to by the Liberal orators to show the necessity of resisting ecclesiastical domination."

—There are stated to be at least 30,000 different species of beetles.

—The yearly deposit of the Mississipi River is one square mile of solid matter 240 feet deep.

—A Spelling Reform Association has been formed in England.

—It is proposed to hold a Conference of Christians from all parts of the world in New York, in September, 1870.

PASSENGERS SAILED.

Per *Sumatra*, 31st:

For Southampton.—Mr. John L. Scott, Dr. and Mrs. J. D. Sainter, and Mrs. Sampson and child.

For Marseilles.—Mr. H. Annerstedt, General Adams, and Mr. H. S. Bostock, Mr. B. L. Forbes and A. C. Brice.

For Suez.—Lord Napier of Magdala, Colonel Dillon, and Mr. Lawrence.

For Aden.—Mrs. Bomonjee Dhunjeebhoy and child, and Sub-Conductor Bennett, wife and 2 children, Staff Assist.-Surg. J. H. Hunter.

PASSENGERS ARRIVED.

Per *Nubia*, 3rd:

From Southampton—Mrs. Gilbert, and Messrs Natale and McLaggan.

From Marseilles.—Mr. and Mrs. Gamble, Major Willoughby Briggs, C.B., Mr. C. E. Ashburner, Mr. Stuart Hogg, and Messrs Mayhew Saunders, and Morris.

DOMESTIC OCCURRENCES.

MARRIAGES.

SARGON—RAMSAY—August 25th, by the Rev. W. G. Sharpin, Mr. Moses Sargon, Cotton Frame Department, to Mary Harper.

SCOTT—[illegible] August 26th, by the Rev. A. [illegible], Scott, Bombay Staff Corps, to Elizabeth Passmore Drummond, [illegible] Gardner of the late Major-General Charles Payne, Bombay [illegible].

DEATHS.

[illegible] August 26th, at Clifton, near Kurrachee, Kate the beloved wife of Surgeon R. [illegible] Royal Artillery, aged 33 years.

WAGNER—August 27th, at St. Xavier's College, Esplanade, of [illegible] after a short sickness, the Rev. Charles Wagner, S.J. [illegible] years.

WALSH—At Allahabad, Emma, the daughter of the Rev. J. J. Walsh, aged 18 years.

WILKIN—At Dhurwar, of cholera, after a few hours' illness, the Rev. Alexander Henry, of the American Presbyterian Mission, aged 36 years.

DUNLOP—August 26th, drowned in the Harbour of Bombay, William Henry Glasgow Dunlop, Esq., Deputy Commissioner of Water Police, aged 58 years.

COUTO—August 28th, at Mazagon, Cecilia, infant daughter of [illegible] A. C. Couto, Head Clerk, Bombay Municipal Stores, aged 11 months and 27 days.

NEWTON—August 23rd, at Nusseerabad, of cholera, Captain James Patrick Murray Newton, Bombay Staff Corps, attached H. M.'s 11th Regt. N. I., deeply regretted by his brother officers, aged 35 years.

RABAN—At Secunderabad, the wife of the Rev. R. C. W. Raban M.A., Chaplain.

KINLOCK—Sept. 1st, at 25 Grant Road, William Kinloch, aged 34 years.

SARTORIUS—At Dharwar, Ethel, youngest child of Lieut. Sartorious, Revenue Survey.

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